

Volume II - Guide to Designing Curriculum

# Honoring Tribal Legacies: An Epic Journey of Healing



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Front Cover art: Nez Perce Village at Ahsahka (where the North Fork of the Clearwater meets the Clearwater) circa 1805. Image courtesy of the National Park Service, Nez Perce National Historical Park. Nakia Williamson-Cloud, artist.

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# CHAPTER 1

## Curricular Schema and Curriculum Expressions



Photo by and courtesy of Patti Baldus (Arapaho).

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Crow Agency Boarding School, 1920. Doyle family archives, with their permission.

## Introduction

This chapter presents a curricular schema and curriculum expressions that we found helpful to design curriculum Honoring Tribal Legacies. The schema and expressions were born out of a process involving eight featured curriculum designers:

- ✿ Dr. Rose E. Honey, *Discovering Our Relationship with Water*, Early Childhood
- ✿ Dr. Ella Inglebret, *Honoring Tribal Legacies in Telling the Lewis and Clark Story*, Elementary/Intermediate
- ✿ Shana Brown, *A Thousand Celilos: Tribal Place Names and History Along the Lewis and Clark Trail*, Intermediate
- ✿ Carol Anne Buswell, *Exploring Your Community*, Intermediate
- ✿ Drs. Shane and Megkian Doyle, *Apsáalooke Basawua Iichia Shoope Aalahputtua Koowiikooluk (Living Within the Four Base Tipi Poles of the Apsáalooke Homeland)*, Secondary
- ✿ Julie Cajune, *Sx<sup>w</sup>iwis (The Journey)*, Secondary
- ✿ Dr. Carmelita Lamb, *Tribal Legacies of Pathfinding*, Secondary

Over the course of nearly two years, these curriculum designers worked closely with representatives from the National Park Service’s Lewis and Clark National Historic Trail. Through myriad dialogues and creative sessions, curriculum designers demonstrated a wide array of techniques and strategies that inspired them to Honor Tribal Legacies. This chapter describes the thoughts and insights gained from the collective intelligence that is still ongoing among all the participants.

Attention is first given to important topics and perspectives that can influence the approach and mindset of curriculum designers. The first section lays the **Foundation for a Transformative Learning Experience** that all students can enjoy when engaged with Honoring Tribal Legacies curriculum. The process begins by recognizing that all students can move forward, doing more . . . better. There are also myths—education as a way to gain a life, education as an individual endeavor, and learning as an objective experience—that inhibit our creativity when drafting curricula. New found freedom gained from dispelling such myths fosters the desire and capacity to achieve higher levels of critical understanding realized through a thoughtful space where students consider the lives and influence of other peoples. We eventually arrive at a point where we know curriculum alone is not enough and recognize that the key to student success is the student-teacher relationship within the execution of an excellent curriculum Honoring Tribal Legacies.

The second section, **Honoring Tribal Legacies Curricular Schema**, presents a list of curriculum components and explains each to arrive at a layout facilitating a sense of ongoing symmetry. Most of the components of the schema are common to the educational community (i.e., standards, lesson plans, learning objectives, etc.) but several components are described from an Indigenous perspective (i.e., teachings, episodes, etc.). We have added some components that are specific to designing curriculum Honoring Tribal Legacies (i.e., Dear Teacher and Student letter, My Story reflection, Honoring Tribal Legacies Standard, etc.). The schema also provides consistent scaffolding for integration of educational theories that support the purpose of Honoring Tribal Legacies.

The third section introduces **Honoring Tribal Legacies Curriculum Expressions** by drawing upon Wiggins and McTighe's (2005, 2011) Big Idea, Enduring Understandings, Essential Questions, and Entry Questions in the context of learning about Tribes before, during, and after the Lewis and Clark expedition, as well as along the Lewis and Clark National Historic Trail today and into the future. We use the phrase “curriculum expressions” to embody the belief that we can merge the best new ideas from the broad field of education with the best traditional approaches from Indigenous education. From a creative perspective, it means to draw from anything ranging from the conceptual to real-world examples to ensure that teachers and students benefit from the sagacity of Honoring Tribal Legacies. From a pragmatic perspective it is about seeing curriculum expressions as communicating ideas and conveying thoughts or feelings through a work of art that engages students in a transformative experience.

We continue to critique our use of Wiggins and McTighe with added reference to Banks (2014) in the fourth section, **What is Understanding by Design (UbD)?** where we make the connection between Indigenous ways of teaching and knowing with prevailing views in the field of education (i.e., four levels of multicultural integration advanced by Banks and the six facets of understanding advocated by Wiggins & McTighe, 2011, and add our 7<sup>th</sup> facet—Sense of Place). Banks is considered the father of multicultural education. His four levels of multicultural integration (contributions, additive, transformation, and social action approaches) are significant and work in tandem with the seven facets of understanding (explanation, interpretation, application, perspective, empathy, self-knowledge, and sense of place), because these levels clarify whether superficial or valuable learning is taking place. We pair a view of understanding that recognizes that there are a number of important types of understanding that students need to be proficient and capable in a broad range of skills and abilities (Wiggins & McTighe) with the idea that learning about cultures must not be merely superficial, but must also happen at levels with sufficient sophistication (Banks), then we gain a truly authentic learning episode that honors the human experience, rather than trivializing it. Additionally, the Common Core State Standards call for students to grapple with complex subjects across the disciplines in a deeper and more developed way, a goal shared by

Banks and Wiggins and McTighe. This can be achieved by developing students' understandings in the presence of curriculum that allows them to feel a sense of mastery and accomplishment brought about by teaching lessons that are transformational to the student and allow them to act in socially relevant and empowered ways.

The fifth section introduces the **Big Idea** as *Honoring Tribal Legacies along the Lewis and Clark National Historic Trail*. The Big Idea gives all American children a chance to know more about the Indigenous peoples before, during, and after the Lewis and Clark expedition, as well as today and into the future. Our children, and indeed our society, may understand that scientific, political, social, and environmental developments resulting from the Lewis and Clark expedition had an enormous negative impact on Indigenous peoples. Understanding the implications may come from stories demonstrating a continuum of Indigenous history and subsequent relations among many cultures. Recognizing historical relations can connect the public with the past and present to illuminate the changes that have taken place over diverse landscapes and environments of plant, animal, and human peoples. The Indigenous peoples have profound stories of the past about what life was like before Lewis and Clark were on the scene, what happened during their journey, and opportunities to build unity by examining Indigenous history. In recognizing Tribes and Tribal Cultures as a central resource, the National Park Service acknowledges a vast array of talent, knowledge, and wisdom that can benefit schools and society all along the Trail and beyond.

In like manner, the sixth section, **Enduring Understanding**, explains how curriculum designers can sustain teaching and learning about Honoring Tribal Legacies by ensuring that students understand Indigenous peoples were the original inhabitants and made significant contributions to North America, history can be viewed from different perspectives, knowledge affects how we make sense of a particular place, places are affected by events, and that decisions about a place will affect the status of that place for years to come.

The seventh section presents **Essential Questions** that align with the Lewis and Clark National Historic Trail and Circle of Tribal Advisory themes (i.e., What are the creation stories of this place?, How did American Indian people describe encounters with members of the



Lewis and Clark expedition?, and What cultural attributes of this place would be protected and restored?). Some **Entry Questions** advanced by the curriculum designers are presented in the eighth section. These entry questions are intended to help teachers guide students into new and possibly challenging ideas about the history they know. Entry questions are also intended to help teachers provide students with a background and a platform upon which to ground the exploration occurring within each episode. The ultimate goal is to have entry questions ease students into new understanding within a supportive classroom environment.

The ninth and final section, **Summary and Conclusion**, allows us yet another opportunity to reinforce some of the prevailing views presented. At the risk of being redundant, it bodes well to remind ourselves that repeated calls for Honoring Tribal Legacies are necessary to permeate the consciousness of American society. In conclusion, we do so judiciously and compassionately, because Honoring Tribal Legacies is not just about embracing what we like about ourselves, it is as much about what we like and appreciate about other people.



A modern rider on the banks of the Little Big Horn River. Photo by Kristine Johnson, with permission.

## Foundation for a Transformative Learning Experience

**Moving student thinking forward—doing more, better.** Honoring Tribal Legacies curriculum is grounded in respect for Indigenous knowledge and a foundational belief in the importance of the lessons that can be gained from Indigenous perspectives. Associated episodes or lessons are valuable to the current lives of students and serve to provide engaging experiences at the highest levels of cognitive and affective domains.

James Banks' levels of multicultural integration offer a means of evaluating the depth and intent of learning episodes by looking at our treatment of information about minorities within the cannon of traditional American educational subjects. His levels of multicultural integration are arranged in a hierarchy so that at the lowest level, the contributions approach, as it is applied to this curriculum, traditional Eurocentric narratives are maintained and students gain small amounts of inserted information about Indigenous people, but they understand little in relation to the value and meaning of this information to the people represented. At the next level, the additive approach, Indigenous content, concepts, and themes are added to the standard curriculum, but the traditional curricular platform is maintained. At the third level, the transformation approach, the traditional curriculum is exchanged for one that continues to teach and achieve important grade level standards, but the goals, structure, and basic assumptions of the material are changed to reflect Indigenous perspectives on issues, concepts, themes, and events. Finally, at the highest level, the social action approach, the curriculum empowers students with the knowledge, values, skills, and perspectives needed to actively participate in social change that takes into account the depth and breadth of human perspectives and experiences.

Learning episodes that reach the social action level arrive at a point where students can make their own decisions about important social issues and take their own forms of action to solve these issues. Curriculum that implements Place-Based Multiliteracies (PBM, discussed at length in Chapter 2) contains learning episodes that encourage transformational experiences for students by engaging them at Banks' 3<sup>rd</sup> and 4<sup>th</sup> levels, using the transformation and social action approaches. By combining Place-Based Multiliteracies, Banks' Levels of Multicultural Integration,

and Wiggins' and McTighe's Six Facets plus our 7th Facet of Understanding (discussed further beginning on page 42) we are able to achieve what Shor (1992) called "educational empowerment." An empowered education is characterized by individual growth achieved in a critical democratic community where students engage in cooperative social processes and is based on the belief that self and society create each other. Empowered students are not inclined to pursue self-promotion at the expense of or without consideration for the welfare of the community. Together students seek self and social change through the goals of the pedagogy which are,

**...to relate personal growth to public life, to develop strong skills, academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality, and change... The learning process is negotiated, requiring leadership by the teacher, and mutual teacher-student authority. (pp. 15–16)**

An empowered curriculum such as Honoring Tribal Legacies is essential because often when curricula attempt to integrate Indigenous perspectives into their standing resources, what students learn unintentionally contributes to the further marginalization of American Indians, Alaska Natives, Native Hawaiians, and other Indigenous peoples. Honoring Tribal Legacies is about giving credence to the role Indigenous people have fulfilled in our nation's past, present, and future. The additive and/or contributions levels of multicultural integration (Banks, 2014) become the primary types of lessons used to introduce students to Indigenous perspectives. The traditional curriculum with its heavy Euro-American emphasis remains unchanged and information about Indigenous people is added to this base in small, often fragmented pieces. For example, we teach about Indigenous people through—at best—clothing and food featured in small boxes found in the margins of our texts, a literal marginalization, or—at worst—in short sentences that do not change or challenge the common message. This fails to communicate models of integrity and respect for humanity that we seek to teach students growing up in a complex and conflicted world.

While it may be acceptable to begin learning about Indigenous perspectives by connecting with knowledge presented in the mainstream of which students may already be aware, that would

entail designing curriculum at lower levels of integration that never ask students to move outside of their current selves, to expand beyond youthful egocentrism, or to face conflicts in information with a clear mind. The information taught at the additive and contributions levels becomes facts for information sake rather than a true exploration of Indigenous views and knowledge. While additive and contributions lessons may be a good place to start, it is important to move on in our pedagogy to a place where students can confront a number of myths about Indigenous peoples in addition to myths about education itself that are supported by our current trends in curricula.

Teachers can lead students into more complex, challenging, and engaging understanding by resolving to consistently implement learning episodes that employ transformation and social action approaches and by critically evaluating the position curriculum affords marginalized peoples, discarding curriculum that allows students to remain static and egocentric in their current understanding of Indigenous peoples. By removing trivial learning about Indigenous peoples and replacing it with transformational learning we can both streamline and improve the learning happening in our classrooms, thereby moving student thinking forward and doing more, better.



Elementary students celebrate Native America Heritage Day with their peers. Photo courtesy of the National Park Service.



**Myths we can dispel through intentional drafting of curricula.** There are a number of myths supported by our educational dialogue that do a disservice to the strengths of our students and our communities and that distance students from our more standard curricula. First, we often see education as a way to gain a life rather than recognizing that each of us is in fact spending life to gain an education. Within the Honoring Tribal Legacies curriculum, in contrast, we strive to maintain a focus on providing a worthy experience for both teachers and students. We seek to stimulate the mind AND engage the inner person, the heart. In American Sign Language the sign for “know” is a hand gesture beginning away from the body and pointing inwards toward the head. In Plains Indian Sign Language, the sign for “know” is made with a hand gesture beginning at the heart and extending outward. Because Honoring Tribal Legacies is rooted in Indigenous perspectives, our curriculum is based on the belief that if knowing originates in the heart, then learning must also originate in the heart. Western science is often preoccupied with organizing information into disciplines, but as Cajete (2000) has explained, seeking life (rather than seeking discipline-related knowledge) was the “all-encompassing task” (p.2) for Native peoples. While Native peoples did not need words for science, art, philosophy, etc., the knowledge contained within these fields was still of great importance. Because their perspective on knowledge was to gain it for their lives, it became a soulful discipline rather than a purely mental one. Deep learning was also meant for each individual heart and not only for specialized minds.

**While there were Tribal specialists with particular knowledge of technologies and ritual, each member of the Tribe in his or her own capacity was a scientist, an artist, a storyteller, and a participant in the great web of life. (Cajete, 2000, p. 2)**

Similarly, we honor the voice of young people in our place-based multiliteracies approach to designing curriculum by creating lessons and sharing teachings that allow students to construct their own sense of meaning and value within the daily work on which they spend their lives.

The second myth of institutionalized curricula is that our educational experience is an individual endeavor. It tries to suggest that even when students are engaged in group work, the

individual must support himself adequately so that he can move on from the group experience, which is often seen as an inconvenience, to new-found individual success gained from learning to work with others. Thus, working with others is presented primarily as a means to an individual goal. Students often hear the message, “You must learn to work in a group so that you will have good people skills when you go on to your profession.” And this message is often laced with undertones of control and domination.

The Honoring Tribal Legacies curriculum is based on a comprehensive worldview that embraces the connections between people, between places, between experiences, and between the lives of all. We recognize and honor teachers as orchestrators of community and value their abilities to bring students together to generate not compromise, but exponentially better, higher ideals resulting from their combined thoughts, concerns, and efforts. It is a truly transformational experience for students working in a supported environment who are encouraged to work together in envisioning, voicing, and acting on their visions for the future. This is not superficial “group work;” this process involves intelligent, aware students in crafting strategy and awakening direction and passion for their future lives.

The third myth promoted by institutionalized curricula is that teaching and learning are objective experiences. What we often fail to encompass in our educational plans is that each individual learner absorbs, processes, constructs and reconstructs what is presented in a unique way based on their past experiences not only in the classroom, but in the wider arena of life. We present a skewed vision of the world when our educational methods communicate that everyone will learn a set number of concepts in a set way and will be able to reproduce them in a common manner. In the adult world, when we are presented with new information we have a choice in how we let that information influence us; we are free to accept or reject it, use it or not. A view that what teachers provide students can be purely objectified negates the necessity to teach critical thinking and denies the fact that students have a right to a thinking voice within their education. Education becomes exciting when we blend the concepts, themes, and ideas we want our students to carry with them when they leave our classrooms with authentic educational experiences and the breadth

of assets each student brings to the learning episode. When we acknowledge that learning is not objective, we are able to value the subjective part of each student, their identity, their voice, their beliefs, and thereby make the material meaningful to them and to us.



Native child enjoying the swing of life.

**Moving on to higher levels of critical understanding.** As adults we are attracted to events and experiences that touch us at the level of our souls. We may feel that they happen much too infrequently, and most of us can probably say that when we have those impactful moments, we feel that they were uniquely made for us and leave us wanting more. While transformational experiences can be positive or negative, the positive experiences are those that affirm our value as human beings. They are rewarding because of the indelible mark they leave on our timelines providing evidence that something significant has happened.

In designing our Honoring Tribal Legacies curriculum, care has been given to creating episodes that afford students and teachers transformational experiences. Banks' (2014) two highest forms of multicultural learning occur at the transformational and social action levels. These levels are unique because they focus specifically on enduring ideas. Leaving the traditional platform



Plenty Coups with his granddaughter.  
 “Going to school should be like going to your  
 grandma’s house.”—Darrell Kipp, Blackfeet  
 Educator, Filmmaker, and Historian, 1944–  
 2013.

of learning behind, these levels begin with a minority perspective and progress by asking students to leave their positions of ethno- and egocentrism and enter into a new thoughtful space where they consider the lives and influences of others. They can empathize and think critically and reflectively about new ideas and ways of viewing the world around them. They can experience multiple paradigms and evaluate them in personally meaningful ways while simultaneously considering the larger community around them. They recognize their agency and at the social action level students act to create positive change. Thus, the reward of school work becomes not only mastering concepts, but using these concepts to illuminate the actual lives of the students enabling them to capture the hope necessary to believe “that life exists, and identity; that the powerful play goes on and you may contribute a verse” (Walt Whitman, 1855).

**Curriculum alone is not enough.** As we make method and design decisions related to the Honoring Tribal Legacies curriculum, we are not merely choosing transformational forms of learning because they are entertaining or even engaging. We have chosen our methods because research (Bransford, Brown, & Cocking, 2001; Zirkel, 2006) says they work and also because they affirm the positive relational models that have existed in Indigenous communities for a long time. When we study student responses to curriculum, what we find is that curriculum in and of itself is only a part of the equation of student success (Doyle, 2012). The most significant indicator of student success in education is directly dependent upon the student-teacher relationship within the execution of an excellent curriculum. In the teaching-learning patterns of Native cultures, relationship precedes learning, and learning is the shared fruit of the relationship. While this is



important for all students, it is especially vital for students who are perceived to be outside of the norm—gifted students, minorities, and students with special needs, among others.

When teachers are supportive in their nature and caring in their demeanor, students are better able to mediate the stressors that biologically sabotage their abilities to learn and engage in new and challenging material because their brains are able to operate consistently in the prefrontal cortex (Goleman, 2006). When classrooms are boring or stressful while also lacking supportive relationships, students spend more time utilizing portions of their brains that do not facilitate efficient learning (the amygdala). While schools may research and find the best learning resources available, it is essential that they also have teachers with excellent social intelligence who can carefully arrange supportive learning communities.

The capacity to create community begins with teachers. Therefore, curricular lessons are drafted to require discussion and interaction at the relational level. We ask that both students and teachers broach the isolation of individualism and work together to forge outcomes that are valuable and meaningful to all. The Honoring Tribal Legacies curriculum is based on the expectation that our lessons will be enacted in a classroom community, where students and teachers share the power of the learning experience in authentic and supportive environments.



Linwood Tall Bull teaches traditional stories about the healing power of native plants.

# Honoring Tribal Legacies Curricular Schema

Having laid the foundation for a transformative learning experience, we can now introduce the Honoring Tribal Legacies Curricular Schema. As shown in Table 1, the curricular schema lists various components of and the process for designing curriculum Honoring Tribal Legacies.

Table 1. Honoring Tribal Legacies Curricular Schema	
🌟 Dear Teacher and Students Letter	
🌟 Title Page with:	🌟 Visual, Title of Teachings (Curriculum) in Native language translated into English if possible, Grade Band (i.e., early childhood, primary, intermediate, high school, or postsecondary syllabi), Subject, and Authorship
🌟 Abstract (concise summation of entire teachings or curriculum)	
🌟 Table of Contents	
🌟 My Story (a reflection written by each of the curriculum designers of the Honoring Tribal Legacies project)	
🌟 Title of Teachings (e.g., Curriculum)	
🌟 Introduction to Specific Topic of the Teachings (longer description of entire teachings or curriculum)	
🌟 Curriculum Design Approach	🌟 Place-Based Multiliteracies (PBM)
🌟 Honoring Tribal Legacies Standard (i.e. The Eleventh Standard):	🌟 <i>Demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts.</i>
🌟 Common Core State Standards for the Teachings (e.g., Curriculum). Each standard is included in its entirety.	
🌟 Curriculum Expressions	🌟 Big Idea(s) 🌟 Enduring Understanding(s) 🌟 Essential Question(s) Aligned with the Lewis and Clark National Historic Trail and/or Tribal Themes

**Table 1. Honoring Tribal Legacies Curricular Schema**

<ul style="list-style-type: none"> <li>✿ Episodes (e.g., Lesson Plans)</li> <li>✿ Applicable Common Core State Standards. Only need to include reference number of standard here.</li> </ul>	
<ul style="list-style-type: none"> <li>✿ Entry Questions(s)</li> <li>✿ Learning Objectives aligned with appropriate Common Core State Standards (grade level and content area).</li> <li>✿ Materials and Resources</li> <li>✿ Differentiated Instruction (for advanced and emerging learners) (Optional)</li> <li>✿ Formative Assessment of Learning Outcomes</li> </ul>	
<ul style="list-style-type: none"> <li>✿ Summative Assessment of Learning Outcomes</li> </ul>	
<ul style="list-style-type: none"> <li>✿ Bibliography and Additional Resources</li> </ul>	
<ul style="list-style-type: none"> <li>✿ Using Primary Sources</li> </ul>	<ul style="list-style-type: none"> <li>✿ Curriculum designers share general advice drawn from personal stories about collaborating with tribal communities, particularly with elders and traditional cultural bearers often sought out to present in classes. (Optional)</li> </ul>

Many of the components and the process should be quite familiar to the educational community. We do use various words throughout the schema that have unique meaning to Indigenous peoples. For example, “Teachings” is used interchangeably with “curriculum” because it is a term commonly preferred among Indigenous peoples when sharing ancestral knowledge. We are comfortable using either teachings or curriculum to encourage the merging of wisdom that meet the needs of all our children (and who knows . . . maybe Teachings, instead of Curriculum, will be the more prevalent term in the future). Some of the curriculum designers have found added value in providing a *Dear Teacher & Students Letter*. When advancing this component, Julie Cajune, one of the featured curriculum designers, explains that such a letter is a proper Indigenous opening and in her words, a “way to convey a traditional greeting—like the greeting we give to visitors.” She goes on to say

that, “it is both a welcome and an invitation. It creates the beginning of a personal relationship. A letter is intimate in that way.” We all find Julie Cajune to be wise like that as well.

The *Title Page* provides an: (a) aesthetically pleasing visual, (b) informative title in Native Language and/or English, (c) applicable grade band (level), (d) subject area(s), and (e) authorship(s) because these components give a unique identity to the curriculum. A visual enables the curriculum designer to encapsulate a message in a way that words just cannot achieve. The *Title of Teachings (Curriculum)* is paramount and each designer was encouraged to come up with a title in an Indigenous language to proclaim an identity. Such a title would be translated to English, if possible. The identity is important as it defines the most familiar characteristics of being associated with place-based reality. The next components of the schema are: *Abstract*, *Table of Contents*, and *My Story*. We believe that an *Abstract* plays a crucial role by providing a concise summary of what is to be expected, covered, and addressed for the value of the reader or listener. It allows the busy teacher to quickly assess the curriculum’s purpose and serves as a point-of-entry to delve deeper into the teachings. In like manner, the *Table of Contents* lists the sections paired with the page number on which each one starts, or with a hyperlink to that section in online versions, all with the intention to assist the reader in grasping the overall content, organization of content, and to find specific sections.

We do not see the next component *My Story* often enough. It is a curriculum designer’s personal story of experiencing the opportunity to design curriculum Honoring Tribal Legacies. Here the story is brought to life through personal reflection and generosity to share intimate experiences that can motivate a teacher to design high quality place-based multiliteracies teachings that Honor Tribal Legacies. The decision to include the *My Story* component in the curricular schema was informed by the desire to embrace a strategy to encourage all teachers, young and old, to share their life experiences, beliefs, and challenges. The reflective process of writing and/or reading the *My Story* component further supports the notion that storytelling is a natural phenomenon indicative of what Honoring Tribal Legacies is fundamentally all about.



The *Curriculum Design Approach: Place-Based Multiliteracies (PBM)* is described in more detail in the accompany chapter of this monograph (Inglebret & CHiXapkaid, 2014). The PBM approach is illustrated through a learning spiral, cultural symbols, and further described through various matrices that allow the curriculum designer to tailor the teachings to certain learning standards through various learning modalities.

Most of the states along the Lewis and Clark National Historic Trail have adopted the Common Core State Standards (CCSS), and in response we created an Honoring Tribal Legacies Standard (i.e., *The Eleventh Standard*). Shana Brown, in her Letter to Teachers, explains that,

**The core, and I believe in the common core, leaves out the most important thing we teach: we teach the human, we teach students the value of humanity and the responsibilities that all of humankind share. The core omits it simply because it is not testable or measurable. It is, nonetheless, essential and once present in several state learning goals that are quickly being abandoned in favor of the common core. We should not and cannot deny its rightful place in academia. We suggest, then, an Eleventh Standard: Demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts.**

Shana, on behalf of all of us, invited teachers to value the *Eleventh Standard* not just as part of Honoring Tribal Legacies, but as an essential piece of our own planning and teaching. With the *Eleventh Standard* as shared interest, each curriculum designer has tailored curriculum to specific Common Core State Standards (CCSS) for their *Teachings* (i.e., Curriculum). In addition, each of the curriculum designers demonstrates the alignment of CCSS standards that apply to his or her curriculum by providing a reference number and whole stated standard (later only referred to by reference number in *Episodes* [i.e., Lesson Plans]).

*Curriculum Expressions* like Big Idea(s), Enduring Understanding(s), and Essential Question(s), as well as Entry Level questions that align with Lewis and Clark National Historic Trail and/or Tribal Themes are explained in greater detail in the next section. These are the core

elements of the curricular schema. Here, it is good to share that we begin to use Episodes in the same context as Lesson Plans. Our feeling was that “*Episodes*” is a better term than “*Lesson Plans*” to characterize how stories can be defined by particular foci.

It is always good to recognize the foci first (i.e., what is important to feature about the Big Idea of Honoring Tribal Legacies) and see if Common Core State Standards fit. Of those standards selected, this component of the curriculum should include only the reference listing for selected standard. This is further defined by our *Entry Questions(s)* and *Learning Objective(s)* aligned with appropriate Common Core State Standards (grade level and content area). The Entry Level questions, arrived at with strategic intent by using the previous curriculum expressions, result in the learning objectives. This is followed by a list of *Materials and Resources* (along with quantity) that will be needed for each *Episode*.

Although optional in each *Episode* or *Lesson Plan*, Honoring Tribal Legacies curriculum benefits from an effort to articulate *Differentiated Instruction* (for advanced and emerging learners). There is something compassionate and attractive about serving multiple learning modes within a learning community. It is helpful to use both *Formative and Summative Assessment of Learning Outcomes* to establish a baseline, monitor progress, and inform decision-making about the sustainability of the curriculum.

In providing sufficient supporting material, often overlooked is the value of a *Bibliography* with typical citation information along with hyperlinks in electronic versions. The description of the processing necessary for *Using Primary Resources*, although optional, will provide some curriculum designers with an opportunity to offer insights about their own experiences in collaborating with Tribal community members or finding and using primary resources within archives. Together these and other materials provide essential information for future curriculum designers who may wish to seek their own resources.

In summary, the curriculum schema presents suggested components of curriculum for inclusion in the project Honoring Tribal Legacies. The schema arose out of starting with common components known to the education community and then deriving additional components from

curriculum designers selected to design demonstration curriculum. Within the schema are core elements that are identified as curriculum expressions.



Tipi on Camp Mort.

## Honoring Tribal Legacies Curriculum Expressions

This section conveys the Honoring Tribal Legacies curriculum expressions that include the Big Idea(s), Enduring Understandings, Essential Questions, and Entry Questions. We draw upon Wiggins and McTighe's (2005) definition of these key terms to design curriculum for Honoring Tribal Legacies. The Big Ideas are the core concepts, principles, theories, and processes that should serve as the focal point of curricula, instruction, and assessment. By definition, big ideas are important and enduring. Big ideas are transferable beyond the scope of a particular unit and this makes learning them meaningful for teachers and students. Such ideas go beyond discrete facts or skills to focus on larger concepts, principles, or processes. These are applicable to new situations

within or beyond the subject. For example, students study the Lewis and Clark expedition as a specific historical event because of its significance to a larger idea, such as Manifest Destiny, which rationalized the United States oversight of the aboriginal inhabitants. This big idea transcends its roots in nineteenth-century America and is a cornerstone of westward expansion. Without grasping the distinction between the Indigenous presence and U.S. westward colonization, students cannot understand the full spectrum of American history—even if they are highly knowledgeable and articulate about certain facts of history.

The Enduring Understandings are the specific inferences, based on big ideas, which have lasting value beyond the classroom. In thinking about the enduring understandings for a unit or course, teachers are encouraged to ask, “What do we want students to understand and be able to use for several years from now, after they have forgotten the details?” Enduring understandings are central to a discipline and are transferable to new situations. For example, when Honoring Tribal Legacies, students come to understand that the territory Lewis and Clark traveled through was already occupied and had been since time immemorial. This inference from facts, based on “Tribal sovereignty” and “colonization,” provides a conceptual unifying lens through which to recognize the significance of Manifest Destiny as well as to learning about Tribes before, during, and after the Lewis and Clark, as well as today and into the future. This means that Honoring Tribal Legacies encompasses the entire time spectrum (i.e., past, present, and future).

The Essential Question(s) would include any question that lies at the heart of a subject or curriculum (as opposed to being either trivial or leading) and promotes inquiry and analysis of a subject. (Uncoverage suggests that teachers use the curriculum not to merely cover the required material, but to help students uncover the knowledge hidden below a superficial understanding of basic concepts.) Essential questions thus do not yield a single straightforward answer (as a leading question does) but produce different plausible responses, about which thoughtful and knowledgeable people may disagree. An essential question can be either overarching or topical (unit-specific) in scope.



In comparison, an Entry Question represents a simple, thought-provoking question that opens a lesson or unit. It often introduces a key idea or understanding in an accessible way. Effective entry questions spark discussion about a common experience, provocative issue, or perplexing problem, as a lead-in to the unit and essential questions. Entry questions should be framed for maximal simplicity, be worded in student-friendly language, have provocation value, and point toward the larger unit and essential questions. The design challenge is to enable essential and unit questions to arise naturally from the entry questions, problems, and activities.

As the essential questions have been drafted and their value and impact assessed, curriculum designers have also contemplated how we will know that students have gained the full measure of understanding that was intended. In designing each episode care has been taken to ensure a consistent link between objectives and outcomes. To strengthen this methodology, designers have used backward design, also known as Understanding by Design or UbD (Wiggins & McTighe, 1998), and carefully considered the range of different ways in which students may demonstrate their understanding. We found that the six facets of understanding fit well with Indigenous thought and after adding our own seventh facet we believe they create a unified model that honors both common core principles and Tribal legacies. In both their 2005 second edition of Understanding by Design and their 2011 publication, Understanding by Design Guide to Creating High Quality Units, Wiggins and McTighe explain the six facets of understandings. In the discussion below we will refer to Wiggins and McTighe's work in the 2005 UbD guide, but teachers may wish to examine the applications illustrated by Wiggins and McTighe that are found in the 2011 guide for creating high quality units.



Choose your path.

## What is Understanding by Design (UbD)?

According to Wiggins and McTighe (2005), pre-K-12 curriculum needs to address ideas and concepts that have lasting importance to people over time and across cultures. In Understanding by Design (UbD), they present alternative strategies of planning and organization that challenge linear models of curriculum planning. What we have provided here is a description of the ways in which this Western educational model may fit within Indigenous educational paradigms.

Curriculum designers (specialists and/or teachers) use UbD to create opportunities for understanding through effective use of curriculum and assessment design. As a matter of practice, UbD is not a prescribed curriculum that teachers and schools should implement indiscriminately; instead it is a methodology for designing or redesigning curriculum so that teachers can be more certain that true understanding is being developed in students through the content of the curriculum and the manner in which it is presented. In Montana specifically, the Montana Office of Public Instruction has adopted the UbD format as a template for lesson plan design, particularly as it relates to work done on behalf of the Indian Education for All initiative, an endeavor to increase culturally responsive teaching and learning strategies in Montana's public schools.

The principle philosophy of UbD centers around two primary terms that are essentially the jargon of lesson planning. "Curriculum" and "assessment" are often thrown into educational discussions in both appropriate and inappropriate ways making it necessary to define clearly what Wiggins and McTighe mean when ideas about curriculum and assessment design are discussed with respect to UbD. For this discourse it can be assumed that "curriculum" refers to Wiggins' and McTighe's description of a designed plan for learning that comes out of content standards and performance expectations. The plan design is focused on shaping content so that effective teaching and learning occur in each and every learning episode.

**[Curriculum] is a map for how to achieve the "outputs" of desired student performance, in which appropriate learning activities and assessments are suggested to make it more likely that students achieve the desired results. (Wiggins & McTighe, 2005, pp. 5–6)**

In addition it should be clear that, unlike traditional curriculum, UbD curricula define what the learner will do, rather than what the teacher will do, and are also written from a perspective that considers both the student's point of view and the achievements that are desired.

When Wiggins and McTighe apply the term “assessment” to their approach, they mean,

**. . . the act of determining the extent to which the desired results are on the way to being achieved and to what extent they have been achieved. (2005, p. 6)**

It can also be seen as,

**the deliberate use of many methods of gathering evidence of meeting desired results, whether those results are state content standards or local curricular objectives. (2005, p. 6)**

UbD supports the belief that multiple methods of assessment must be applied throughout the course of the lesson in order to develop proper understanding, because an acceptable amount of “evidence of understanding” can only be amassed through a varied compiling of information from both formal and informal assessments.

Since the goal of both curriculum and assessment design is to produce and measure understanding, understanding what it means to understand (no pun intended) according to the six facets of understanding is the focal point of UbD. Understanding is not a single concept as we may often view it. Instead understanding is a series of six interrelated abilities or “facets” that should be developed as a result of good curriculum and assessment design. Thus, curriculum should be developed to explore and deepen understanding with respect to all six facets by actively engaging the student in the content. Assessment's primary function should be to reveal the extent of understanding in all six areas as it is developed through each lesson's experience.

Because understanding according to the six facets (which we will discuss at length later) is the desired result of teaching and learning, a backward design curriculum model is employed which requires the educator to decide first what the desired result of learning will be (What is worth understanding? What is the big or enduring idea, the essential question?). Second, the curriculum designer must decide what is acceptable evidence (in amount and type) of this understanding

(i.e., What forms of evidence of understanding are reliable, valid, authentic, and accessible to the student?). Then, and only then, can the third step lay out the learning experiences and related instruction (asking, What experiences and instruction will foster interest, intrinsically motivated and engaged work, and understanding?).

Traditionally, curriculum design has promoted an emphasis on what the teacher will do instructionally to get students to achieve learning objectives. While this method may get us through the day or the test (“coverage”), it causes teachers to focus on the best way to cover the material rather than on how students will come to understand the content. While backward design is not a new concept—given that it was explored by Ralph Tyler (1949) and actually proceeds in a way most people see as logical and straightforward—it is considered backwards because it proceeds in a direction opposite from conventional habit.

UbD was developed to further clarify the benefits of using a backward design process focused on student understanding to elevate the teachers’ uses of curriculum in the classroom. It is essential to discuss and define what real understanding is because so many of our educational methods and processes (rote learning, high-stakes testing, grading, etc.) are appeased by signs of apparent understanding (being able to produce the right word, definition, or formula) rather than real understanding. In order to help teachers conceptualize what understanding as a learner outcome should look like, these six facets are presented as a means of evaluating what comprises mature understanding. While each facet will be discussed as a separate entity, it is important to keep in mind that these facets are not demonstrated independent of one another; they often overlap and occur simultaneously. Likewise, there are many different ways of teaching to engender these facets. It is a strength of this model that each individual teacher’s style and approach can be honed in a customized way as they work to ensure that mastery is gained by focusing on these facets.

As the six facets of understanding are discussed in the section below, an explanation will be given of each facet, followed by an analysis of how this facet is applied to Honoring Tribal Legacies, curriculum ultimately intended to honor Indigenous ways of teaching and knowing. It should be noted that the use of the term “Indigenous curriculum” differs from the concepts related to “culturally



responsive curriculum” in that an Indigenous curriculum refers specifically to a curriculum created from a foundation of Indigenous values, epistemology, and pedagogy, whereas culturally responsive curriculum maintains a Euro-American premise while making accommodations for culture within the learning of what is considered content pertinent to American standards. This, however, does not imply that an Indigenous curriculum cannot or does not teach standards required according to mainstream education. In fact Lipka and Ilutsik (1995) maintained that in a Yup’ik Indigenous curriculum, “The elders’ storytelling through dance, storyknifing and drumming is intimately related to Western forms of literacy, and elders’ environmental knowledge is directly related to Western science and mathematics” (p. 199). In the following discussion of Wiggins and McTighe’s six facets of understanding, application of these facets will be made specifically to the construction of model Indigenous curriculum, such as we have in the Honoring Tribal Legacies curriculum.



*A Native scientist in training.*

**Facet 1. Explanation** – “sophisticated and apt explanations and theories, which provide knowledgeable and justified accounts of events, actions, and ideas” (p. 85). According to Wiggins and McTighe, we know that a student has gained understanding in relation to Facet 1 when she is able to explain the right or wrongness of an answer, make an argument with appropriate evidence to support a particular view, provide defense of a view, or “show her work.” Therefore, if we are to design a lesson that achieves this kind of understanding, we must construct our lessons around essential questions, issues, or problems that require a student to construct independent explanations or theories. Obviously, if lessons are constructed to produce this type of understanding in relation to a specific essential question, assessments must ask students to explain and not just reform. Students should be able to link the facts they observe to larger principles of knowledge and provide justification for a variety of connections they are able to make. At the simplest level students should always be able to show their work and not be allowed simply to give an answer.

It is interesting that the best phrases in most Indigenous languages for the term “education” are either “coming to understand” or “coming to know.” Indigenous languages do not contain words for education or science or art or any of the compartmentalized disciplines over which Western education has spent a great deal of time and effort defining, arguing, and philosophizing. Instead all things are learned through the process of “coming to know” that is pursued as a journey or a path on which a student may progress through any means available (Cajete, 2000).

As a side note, even though traditional Indigenous knowledge is not divided according to disciplines, coming to know within a Indigenous system does require the involvement of teachers or elders who have the same responsibilities as mainstream scientists – to develop specialized knowledge (Deloria, 1995). Traditionally, rather than finding a formula or a theory or an answer, students are taught to seek an explanation or find a balance by using culturally available concepts such as “harmony, compassion, hunting, planting, technology, spirit, song, dance, color, number, cycle, balance, death, and renewal” (Deloria, 1995, p. 80).

Even though understanding is gained by Indigenous people in a very different manner, their coming to know process is still very systematic. As an example from science, Cajete (2000)

suggests that Indigenous coming to know requires systematically ordered steps, much as a Western experiment would; however, coming to know is the goal in Indigenous learning whereas Western science has a different goal. Furthermore, the psychologies of thinking and related learning approaches are different. From a Western perspective, arriving at Point B after leaving Point A is a linear process, while Indigenous patterns of discovery cause the arrival at Point B to be the result of establishing a sense of meaning and relationship, a sense of territory or domain, and a sense of the contextual breadth of the issue (Cajete, 2000).

In light of this, Facet 1- Explanation, is very compatible with the forms of understanding sought by Indigenous people. As an example consider a lesson about calculating the area of a variety of one-dimensional shapes (i.e., circle, square, triangle). Our traditional Western approach is to introduce students to geometrical formulas which allow students to compare the areas of different shapes by comparing the answers obtained through metric measurement of a shape with a subsequent application of these numbers to the appropriate, and memorized, geometrical formula. Wiggins and McTighe argue that this form of learning does not allow students to come to a real understanding that would make them more able to explain the relationships between shapes, numbers, and theories. Similarly, when this lesson is constructed from an Indigenous foundation, understanding is gained differently than it is in the Western example, and yet in a way that would appeal to the strategies suggested by Wiggins and McTighe. Cajete praises,

**As we enter the first decade of a new millennium, Native and Western cultures and their seemingly irreconcilably different ways of knowing and relating to the natural world are finding common ground . . . (Cajete in Waters, 2004, p. 45)**

To select an example of a lesson of which both Wiggins and McTighe and Cajete would approve, consider if students wanted to understand the relationship of a shape's area to circumference and to other shapes. The lesson might begin with the manner in which the dimensions of a tipi ring are obtained. Students could physically construct the ring, recognize its shape as a circle, and estimate the area by seeing how many people the tipi could sleep. If the circumference of the ring is measured with a string, students might then turn the ring into a square shape and then

observe how the area of the square changes as shape changes. Now fewer people can fit in the shape. Finally students use the same string to form a triangle shape and then observe that even fewer people are accommodated by this shape. Through this lesson, students are able to work cooperatively to understand the mathematical theory that even when circumference stays the same, area changes with shape and the number of sides of the shape predicts the directional change in the area of the shape.

While students have not yet even considered a formula that would illustrate this point, they have discovered the very core of the principles of geometry related to area and can explain the changes that shape produces with regard to circumference and area, a task very few of the students educated in the Western example would be able to do. In addition students taught in this manner can apply this understanding in fields outside of Western limits. Students educated with Western methods will arrive at a single answer that is dependent upon a base-10 system and will believe that this answer is an absolute. However, they will not recognize their inability to work within other systems. Students who have been taught according to an Indigenous curriculum will be able to apply their theoretical understanding of principles not only to their traditional designs and the Western system, but also to other systems such as the Yup'ik system of numerology which is a base-20 rather than a base-10 system (Lipka & Ilutsik, 1995). They will understand and be able to explain that changing the system does not change the principle.

This example illustrates Jarrett-Week's (2003) explanation of why Western and Indigenous math and science perspectives are inherently different.

**While measuring is Western science's most powerful method, recognizing relationships is Native science's. Rather than using measurement to predict and control, the priority of Native science is to make meaningful relationships and to understand one's responsibility within them. (p. 4)**

In addition to being a valid way to understand, allowing Indigenous students to discover that their culture is as scientifically and mathematically able as Western culture is very empowering.



While many Indigenous scholars have shown this to be true (Cajete, 2000; Kawagley, 2006; Lipka & Ilutsik, 1995; Peat, 2002), our dominant educational methods often fail to acknowledge this important observation.

In considering how best to construct an Indigenous curriculum that supports Indian ways of knowing, the above example illustrates how structuring lessons around an enduring idea and an essential question, can fulfill the goals of educational standards while allowing for a teaching foundation rooted in Indigenous ways of coming to know. Students should be given problems that arise from their everyday cultural lives. At the same time, they should be allowed to pursue understanding by manipulating the physical environment in the construction of understanding that is evidenced by an ability to explain, justify, support, and see the validity of conclusions made on their own terms, in their own languages, and from their own perspectives.



A Native classroom.



**Facet 2. Interpretation** – “interpretations, narratives, and translations that provide meaning” (p. 88). According to Wiggins and McTighe, the way we know that students have gained the second facet of understanding is by their abilities to show why or how an event is significant or an idea is important. They should also be able to provide an interpretation that causes common recognition or resonates with others. Understanding of this type requires the implementation of skills in both interpretation and translation because it expects students to construct meaning from what has been given to them. This means that teachers will need to assess student learning by asking them to take a story, translate it, interpret it, make sense of it, show how it is significant, and make it meaningful.

It is important within this process that teachers recognize that because this process asks students to move between the text and their own experiences and because all interpretations are determined by personal, cultural, social and historical context, teachers cannot expect to test a single interpretation or try to advocate a single point of view as being “the right answer.” It serves no purpose for students to be “given” a story’s significance to analyze; instead they need to think through the problem so that they can find interpretations that their own intellectualism will support as valid and that become the answer to “Why is this story important to me?”

An example of this form of understanding is demonstrated in the leaders logs used in Dr. Shane Doyle’s learning episode on Dr. Joseph Medicine Crow in his Honoring Tribal Legacies curriculum unit. In this episode students read the text, *Counting Coups—Becoming a Crow chief on the reservation and beyond*. The text illuminates the life story of one of the most influential men in contemporary Apsáalooke life. While this story is powerful in and of itself, it achieves enduring value when students take the lessons Dr. Medicine Crow learns about leadership and apply them to their own lives and experiences. Students must interpret the lessons found in the stories told because the text does not do this for them. Each student’s interpretation will be impacted by his/her own life history and context. The log assignments provided by the leader will guide students through reflective processes that help them to evaluate their strengths and encourage them to utilize skills they have (and the ones they hope to gain) in leadership capacities. Thus the lesson

requires students to demonstrate their understanding of the text not through a regurgitation of facts about the story, but by demonstrating that they can interpret the details of the story to extract specific values and lessons, which they can then use to make meaning in their own lives.

In general Wiggins and McTighe consider literature and textbook materials to be the source of stories or narratives that can be implemented in gaining this facet of knowledge; however, the premise of using stories or narratives to achieve this facet of understanding is very compatible with Indigenous methods of teaching and knowing, despite the fact that their sources are for the most part oral rather than written. A great deal of emphasis and respect is committed to the art of storytelling in Indigenous communities and children are raised with the understanding that a story is never just a story. Instead of getting chastised, your grandmother tells you a story and you know what she means even more clearly than if she had given you a scolding. You can interpret the story and you know its connotation and implications for your own life. If you are an Indigenous child, you may also understand that there may be several different versions of the same story, each told from a particular perspective, and for a specific reason.

These different versions do not invoke the need to call one, some or all competing versions fraudulent, they merely illustrate that life holds a great deal of mystery and each individual is given the gift of perceiving this mystery from a different vantage point; this is acceptable. This is an understanding according to the second facet and it grows up from the very roots of Indian patterns of communication, of teaching, and of knowing. Cajete (2000) says, "Ultimately, science is storytelling for understanding of the natural world. . . . The purpose of ritual, myth, and story is to tell of important aspects of the continuity and flow of life, that is, a particular people's life and history" (p. 80).

As an example of how understanding gained through stories can be incorporated in an Indigenous curriculum, consider this event that occurred among Yup'ik elders and preschool children, as observed by Lipka and Ilutsik (1995). A group of Yup'ik women, representing several generations, demonstrated the art of making Suguaq (dolls) and then proceeded to use the dolls to improvise a story to tell the children. The story communicated Yup'ik values and customs. Lipka and

Ilutsik observed that it immediately became a lively way for the women to use role play to tease and teach children about Yup'ik values and customs. In mainstream schools we spend a fair amount of classroom time and effort leading children to improve upon their emotional intelligences. We tell them, “this is nice to say, but that is not,” “this is the behavior you should show,” and so on. While this might be one way to learn about correct social relationships, it does not produce the type of understanding addressed in Facet 2 because children, especially young ones, are limited in how far they can contextualize the instruction when it is only based on a prescribed list of appropriate and inappropriate behaviors.

The use of story can help children to gain understanding because a story requires students to translate, interpret, and make their own meaning within a context. The emotionality of the experience of the story stays connected to its meaning so that understanding is rooted outside of the abstract. This is what stories have done for centuries for Indigenous people. HeavyRunner and Morris (2006) explain,

**Our stories can be told over and over; they are developmental. At every step we learn something new. In essence we grow up with our stories. They are protective factors that convey culturally specific high expectations, caring, support, and opportunities for participation. (p. 2)**

Teaching students to understand through interpretation reinforces Indigenous foundations and validates the culture for the community. Accessing their oral tradition

skills develops students’ resilience and identity. Consistent with mainstream standards, telling stories is an acceptable way to gain true understanding of essential content. To this end Lipka and Ilutsik (1995) state, “Not only do we want the elders to share their knowledge with us, but we



Toys can be found anywhere.

want to show the larger community—particularly the next generation—that the elders’ knowledge ‘counts,’ that their language holds wisdom, and that their stories teach values, science and literacy” (p. 201).

**Facet 3. Application** – “ability to use knowledge effectively in new situations and realistic contexts” (p. 92). Wiggins and McTighe derived the third facet of understanding, application, directly from Gardner’s (1991) definition of understanding:

**By understanding I mean simply a sufficient grasp of concepts, principles, or skills so that one can bring them to bear on new problems and situations, deciding which ways one’s present competencies can suffice and in which ways one may require new skills or knowledge. (p. 18)**

According to this facet students should be able to show their understanding by using, adapting, and customizing the content to fit new contexts with new boundaries, purposes, and people. Manipulating the content in this way shows performance-based understanding and competency. Thus, teachers must provide students with new problems and new situations in order to assess this understanding.

One way that Indigenous curriculum has encouraged application as a form of understanding is by immersing young Indigenous people in their external community environment(s). Lessons practiced in a classroom tend to prescribe for students an environment that can only produce a limited number of new situations and problems. Therefore, care should be taken in designing an Indigenous curriculum to link the internal classroom environment to challenging exterior environments. Other activities such as role playing and improvisational stories may also hone students’ abilities to apply knowledge to new and varied experiences. Basso (2000) adds that according to the Apache, a prerequisite for something to qualify as knowledge is that it must be useful and knowledge is useful to the extent that it can be swiftly recalled and turned effortlessly to a practical end, or to the extent that it can be applied. Thus, Indigenous conceptions of wisdom align with Wiggins and McTighe’s third facet by asserting that knowledge that cannot be applied does not generate real or important understanding.



Big Sky Country.

**Facet 4. Perspective** – “critical and insightful points of view” (p. 95). According to Wiggins and McTighe, understanding gained with respect to Facet 4, perspective, is important because it means that students have the ability to consider problems in multiple ways and also to approach these problems from a variety of perspectives. This leads to greater likelihood that they will understand the content in a broader and deeper context, which may lead to new insight in the area studied or in new areas. Therefore, curriculum should be designed to include opportunities for student to confront alterNative world views and diverse thoughts.

From an Indigenous perspective, a manner of designing curriculum that favors teaching multiple perspectives encourages a discourse of inclusion and acceptance that provides “space and place in which Indigenous teachers can explore the politics of schooling, the adverse effects of colonial education, and obstacles to including local knowledge and instruction” (Lipka & Ilutsik, 1995, p. 199). The promotion of understanding through perspective allows the school—once a place where only the dominant view was represented—to become a place where revisionist histories can give voice to other significant competing forces in the formation of our nation, namely the influence of Indigenous peoples on the historical and contemporary issues.



Teaching for understanding through multiple perspectives also allows educational institutions to fulfill the current mandate of the state of Montana and the Indian Education for All Act to ensure that every student learns about the distinct and unique cultural heritage and contemporary contributions of American Indians. Lipka and Ilutsk (1995) also recognize that education for this facet of understanding is important to the Yup'ik community because it demonstrates to the community, itself, that their history, their culture, and their language “count.” After a long history of being subjugated by dominant education and Euro-American lessons, educating for perspective has at last afforded Indigenous people a place in coming to know.

In applying the facet of perspective to the design of Indigenous curriculum such as Honoring Tribal Legacies, it is appropriate to expect that content should begin with an Indigenous perspective on various events or concepts. This communicates that Indigenous world views are as valid as the dominant perspective and allows students to progress from a point of identity connection to other orientations involving other perspectives. Having said this, after helping students to see and know their own cultural positions in relation to a specific concept, it is very important to then move on to helping students learn methods for processing alternate views that have historically not favored the image of the Indian in America. Students need to be taught to combat hurtful alterNative views with insight, circumventing the need to engage in protective or coping strategies that interrupt the learning process. Teaching in this way allows students to learn from their own points of resiliency because it helps to establish who they are in relationship to the content.



The Medicine Wheel.

**Facet 5. Empathy** – “the ability to get inside another person’s feelings and worldview” (p. 98). Wiggins and McTighe make their argument for the importance of empathy as a facet of education by beginning on the premise that the ability to empathize with others is learned and not innate. They also explain that empathy differs from perspective because empathy occurs in close quarters without allowing students to distance themselves and view content critically from a more objective standpoint. Empathy essentially requires students to take their thinking beyond what might seem odd or strange about what others believe and to come to understand the meaning others find in a particular idea. Therefore, teachers must design curriculum that allows students to encounter experiences where opinions and beliefs differ and must then follow up with assessment that illustrates whether or not students are overcoming their egocentrism, ethnocentrism, and/or pre-centered orientation.

One way that Indigenous cultures are oriented toward understanding through empathy is through their inclusion of the spiritual in the whole learning process. While Western education tends to view content of a spiritual nature as outside the realm of educational disciplines, except perhaps theology, Indigenous cultures believe that the spiritual nature of everything cannot be denied or separated from life’s learning experiences. Because of this, the ceremonial life of Indigenous people is embraced by those who are considered elders or teachers, and the lessons learned through ceremony teach empathy almost without its qualities ever being directly defined. Instead, ceremony offers an opportunity for empathy to be modeled consistently, and the effects of this modeling have immediate and far-reaching effects giving credence to the importance of this facet of understanding in Indigenous culture.

As examples, consider the effect of prayers said in school, or a trip to understand the history and science of the Medicine Wheel, or a sweat held for basketball players before a big game. It is common practice in Indian schools to say a prayer at assemblies or other important events. School staff and administrators show little concern about the denomination of the person praying and generally a wide variety of backgrounds and beliefs are reflected in the prayers. What matters is that the person praying is an elder who has had some experience in life and who is able to apply

wisdom in prayer for the benefit of others. This act of asking an elder to pray and then showing the elder's words appropriate respect exposes students to an experience where empathy is expected and understood.

Similar experiences are exhibited during sweats, a much more intimate experience where students voluntarily enter into a situation that requires suffering in common with others. In the midst of the sweat experience, which is physically, mentally, and emotionally challenging, students share in their empathy for one another by recognizing their own weakness, praying from this state of weakness, and accepting the humility brought about by the challenging and spiritual nature of the sweat.

As a third example, a group of high school-aged students took a field trip to a Medicine Wheel in Montana. The site contains both historical and scientific lessons about the innovation of Indian people, but it is also profoundly spiritual. As a point of archaeological interest, the site contains evidence of a very long history of use by a number of Tribes, and it holds scientific value as an example of one of the first analog computers ever invented (Giese, 1996). While leaving for the trip, teachers were annoyed by the students' rowdy and ungrateful behavior. They complained about the bus, they complained about the food, and there was a feeling that not one appreciated the opportunity. Upon arrival to the Medicine Wheel, an elder escorted the students down the trail to the cliffs on which the wheel had been made. The elder then said a prayer to initiate the experience as is customarily expected and the teachers observed an instant transformation in the students, one they believe was initiated through the modeling of empathy in prayer.

Students quieted themselves, they became sincere about immersing themselves in the experience, and they began to show appreciation and respect where they had failed to do so before. Upon returning to school and engaging in further discussion and work on the subject, assessment of what students produced in relation to their learning was profound and did show that they had overcome their egocentrism and present-centered orientations. If it had not been for the Indigenous acceptance of the spiritual within the academic, the teachers did not believe understanding through empathy would have been achieved to the degree that it was that day.

Outside of ceremony, Indigenous cultures also teach and learn empathetically by grounding their approaches in culturally mediated relationships and community and ecological orientations. Because the self is defined by one's relationship to others around, the nature of defining one's self necessitates understanding the positions of those in the environment. This is true in both the community and the ecological sense. The American Indian world view is rooted in the survival of the community rather than the success of the individual and the survival of the community is also recognized to be contingent upon the health of the surrounding ecological system. This world view results in students seeing mountains as grandmothers, and cousins as sisters or brothers, in addition to other connections that bring the individual much closer to other people and the ecology (Basso, 2000). Therefore the need to possess an empathetic understanding of the world is even more essential to Indigenous cultures than it may be to mainstream culture.

Because students may not be able to gain the objectivity needed for a less intimate evaluation of relationship and circumstance, Indian students need to be exceptionally versed in understanding through empathy. These cultural orientations make it clear that a model Indigenous curriculum, such as Honoring Tribal Legacies, should provide opportunities for students to navigate within a multigenerational community context on a consistent basis. In addition, the content should make room for ceremony and also for a connection to seeing the spiritual aspects within the academic content. Finally, the community and ecological nature of Indigenous beliefs should be assessed as essential learning within the content.



Shane Doyle with his daughter Ruby with a picture of her great-great-grandmother.

**Facet 6. Self-Knowledge** – “the wisdom to know one’s ignorance and how one’s patterns of thought and action inform as well as prejudice understanding” (p. 100). To Indigenous cultures an awareness of one’s self in the midst of living is a skill that requires a great deal of consistent development. High esteem is afforded to those who have a consistent command over the self in all situations. Individuals who show a mastery of this skill are highly regarded as elders, thus illustrating that acquiring this skill requires a substantial period of time and reflexive effort. Individuals who exhibit pride, egocentrism, selfishness, or foolish haste are seen as people who have not yet mastered a firm and centered sense of self or a type of understanding called “steadiness of mind” (Basso, 2000, p. 133). Basso references the Apache’s use of a narrative to illustrate the importance of the sixth facet of understanding, or wisdom, as they would call it. While it is a prime illustration of how wisdom with respect to knowing one’s self produces specific results, the story is also another example of a teaching method that promotes understanding, given that a story that must be translated, interpreted, and applied, a practice also implemented to achieve Wiggins and McTighe’s second facet—interpretation.

Paraphrasing the story, the Apache say that a long time ago just before the corn came up, a huge black cloud of grasshoppers was seen by an old man. The grasshoppers began to eat all of the corn shoots and the old man became worried that the grasshoppers would eat all of the corn and the people would starve. He was a wise old man with a “smooth” mind and he understood the danger, so he decided that the community’s medicine men should work together to solve the problem. He sent someone to tell the one medicine man, and that medicine man decided he could take care of the problem on his own without involving the other medicine men. He planned to bring a great rain to get rid of the grasshoppers, but after two days of dancing and praying he could not make it rain. One of the other medicine men offered to work with him, but the first medicine man wanted to continue working alone since the people had come to him first. He spent two more days trying to bring rain and was still unsuccessful, and all the while the corn was being consumed by the grasshoppers.



Finally, four other medicine men, realizing that the old man was right about the need to work together, decided that the first medicine man was too proud and that his mind was not “smooth” because he thought only of himself. So they got together and sang and prayed all night. By morning it was raining hard and it continued to rain for four days and nights. When the rain finally stopped, an old woman went out and looked around and there was a long pile of dead grasshoppers that went from one side of the fields to the other. She said the grasshoppers where “piled up across.” The old woman went back and told the people that the four medicine men had worked together well, but that the grasshoppers had eaten almost everything so it would still be a hard season and they would all suffer because of the pride of one man. Now they call that place “Grasshoppers Piled up Across” (Basso, 2000, p. 136–138). Self-knowledge is essential understanding within an Indigenous curriculum because it is highly correlated to strong identity formation which has been documented as vital to the enduring success of Indian students (Mainor, 2001). Stories like the one told above are considered catalysts for self-reflexive activities that the Apache call “working on one’s mind.” This type of reflexivity helps, first, to establish Indian identity from within the culture, and then helps students to navigate outside of familiar constructs, specifically experiences in mainstream education. In addition to illustrating how Indian people teach to achieve the sixth facet, self- knowledge, the grasshopper story illustrates another Indigenous form of understand we can combine with Wiggins and McTighe’s six facets of understanding. This component is what we choose to call “a sense of place.”



The Tree People are our teachers.

**Facet 7. A Sense of Place** – the ability to see one’s self as a part of the larger ecology and to think and act in ways that demonstrate consideration for responsibility and learning within the context of a place-based community. In the story above, a place is given a name as a reminder of wisdom associated with it. There are innumerable narratives from Indigenous cultures that contain vast amounts of wisdom communicated in the few words of a place name. Once the story above is told and understood by its listeners, one need only invoke the name “Grasshoppers Piled up Across” and others will recall the story, understand its significance, and engage in self-reflexive activities. In addition, just the act of being in proximity to this place or recalling the area can bring to the forefront of one’s mind the importance of the lesson learned and cause one to again engage in the act of “working on one’s mind” (Basso, 2000). Because of the importance of this facet of understanding when teaching from an Indigenous world view, we have added “sense of place” as a seventh facet of understanding.

It is essential that Indigenous curriculum assess this component of understanding because a sense of place provides so much in the way of cultural context and parameter, which is vital for students to respond to the advice of elders and to continue communicating the cultural constructs of their Tribes. A sense of place is an intriguing construct within the Indigenous world view because, beyond communicating the physical location of an individual, it affects a person’s spiritual and mental states as well. This is because physical place carries with it an association to prescribed action and culturally appropriate developmental expectations. A model Indigenous curriculum, such as Honoring Tribal Legacies, includes specific learning about the land and the names given to the land by Indigenous people because herein lies the foundation of healthy culture guided by the wisdom of those who were before.

While the contemporary place names given to most places reflect the names of people, such as Bridger



Beautiful rainbow.

Ridge (named for Jim Bridger) or Lewistown (named for Captain Merriweather Lewis), the original names Tribes gave these places reflect events that explain where learning happened and where it can continue to happen. By choosing to teach about these places and their original names, we also teach the lessons associated with them in a powerful, connected, and reflexive way that invites students to revisit lessons again and again until they have gained their own senses of mastery. Thus lessons about place that began outside the student become internal initiations of learning to refine understanding through explanation, interpretation, application, perspective, empathy, and self-knowledge.

## Big Idea

The big idea for this work is *Honoring Tribal Legacies* along the Lewis and Clark National Historic Trail as substantiated within the Trail's Foundation Document (September, 2012). Gerard Baker (Mandan and Hidatsa), former Superintendent of the Trail explains that it is an invitation:

**... to offer America and our children an opportunity to learn who they are—an opportunity to learn about the Lewis & Clark Trail and the people of the Lewis & Clark Trail ... the people who were there when Lewis & Clark went through or whose territory Lewis & Clark went through ... listening to the elders, [and] listening to the people tell their stories. We offer this opportunity today for you to listen and to learn.**

The stories of Lewis and Clark span significant scientific knowledge and profound political, social, economic, cultural, and environmental changes to the lands. The stories of Indigenous peoples span millennia that go back to creation. Both Tribal and non-Tribal perspectives are needed to best understand the continuum of human history and relationships developed, connect the public to Indigenous peoples past and present, and appreciate the diverse landscapes, climates, and peoples.

The Tribal themes Honoring Tribal Legacies, as Gerard Baker says, are about better understanding: (a) what life was like before Lewis and Clark were on the scene, (b) what happened during the Lewis and Clark journey, (c) what happened during the last two hundred years, and (d) what we are going to do in the future. Three of the five Lewis and Clark National Historic Trail's

primary interpretive themes deal with Tribal themes explicitly (U.S. National Park Service, 2012, p. 9-11):

- ✿ Traces of the Past Observed Today—What life was like before Lewis and Clark?
- ✿ Encountering Indigenous Peoples—What happened during the Lewis and Clark journey?
- ✿ Unity through History—What happened during the last two hundred years?

Moreover, the Trail recognizes Tribes and Tribal Cultural Resources as fundamental resources and values that warrant primary consideration during planning and management:

**Any loss of these fundamental resources and values could have a negative impact on the Trail and severely jeopardize its ability to achieve its purpose or maintain its significance. (p. 13)**



A nightscape.

As shown in Appendix A, the National Park Service (2012) has placed great importance upon the preservation and promotion of American Indian perspectives. The values stated above, as being relevant to experiences of the Lewis and Clark expedition, justify a curriculum of big ideas surrounding these vital topics.

## Enduring Understandings

Upon selecting appropriate big ideas for each learning episode, Honoring Tribal Legacies curriculum designers have embedded enduring understandings within each episode. Enduring understandings ensure the sustainability of the work invested in these learning episodes because the enduring understandings are carried forward through the students who experience and act upon them in consistent ways, both in and out of the classroom. We envision that children who experience this curriculum will have understandings planted within them that will be retained and passed on when they engage their own children with materials regarding the Lewis and Clark period in history and see American Indian people lending longevity to the impacts of the curriculum. Within each episode designers have worked to ensure students will understand that:

- ✿ A diversity of American Indian peoples were the original inhabitants of North America and have made significant contributions to the U.S. over time and continue to do so today.
- ✿ History can be described and interpreted in various ways and from different perspectives.
- ✿ Knowledge of cultural, environmental, political, social, and economic factors affects how we make sense of a particular place.
- ✿ Specific places are affected by past, present, and future events occurring locally, regionally, nationally, and globally.
- ✿ Decisions that are made about a place at a particular time will affect the status of that place for years to come.

## Essential Questions Aligned with Trail/Tribal Themes

Finally, this curriculum crafts essential questions for each learning episode after careful consideration is given to important trail/Tribal themes. Many of the essential questions found in the learning episodes fall into the following four categories:

### **1. Traces of the Past Observed Today—What was life like before Lewis and Clark?**

- ✿ How does the concept of “since time immemorial” relate to the world in the past, present, and future?



- ✿ What are the creation stories of this place? How are these stories pertinent to understanding the world today?
- ✿ What are the ancestral sites and scope of territory of American Indian Tribes who have inhabited this place?
- ✿ How have relationships between people and the natural and built environment of this place been viewed?
- ✿ How have American Indian peoples traditionally:
  - ✿ named, described and interpreted this place?
  - ✿ interacted with and contributed to the natural environment of this place?
  - ✿ built relationships and communicated with each other in this place?
  - ✿ created and organized a built environment in this place?
  - ✿ transported themselves and goods through this place?
- ✿ Why did other groups of people come to this place?

## **2. Encountering Indigenous Peoples—What happened during the Lewis and Clark journey?**

- ✿ What political, economic, social, environmental, and cultural conditions led to Lewis and Clark visiting this place?
- ✿ How did members of the Lewis and Clark expedition describe and interpret this place?
- ✿ How have the perspectives of the Lewis and Clark expedition been passed down through time?
- ✿ How did American Indian peoples describe encounters with members of the Lewis and Clark expedition?
- ✿ How did Tribal peoples contribute to the Lewis and Clark expedition at this place?
- ✿ How have Tribal perspectives of the Lewis and Clark expedition been passed down through time?

## **3. Unity through History—What happened during the last two hundred years?**

- ✿ Since the time of the Lewis and Clark expedition:
  - ✿ Why did various groups of people come to this place?
  - ✿ What political changes have occurred in this place?

- ✿ What changes in the natural environment have occurred in this place?
- ✿ What changes in lifeways, social interaction, and communication among peoples have occurred in this place?
- ✿ What changes in the traditional cultures and languages have occurred in this place?
- ✿ What economic changes have occurred in this place?
- ✿ How has the health and wellbeing of Tribal peoples been affected?
- ✿ Why was the Lewis and Clark National Historic Trail established?
- ✿ How did the Bicentennial commemoration affect relationships between Tribes and other stakeholder groups?
- ✿ What lessons can be learned from the Bicentennial commemoration?
- ✿ What purposes are served by the Trail today to honor Tribal legacies?
- ✿ How is understanding of the Trail enhanced through contemporary Tribal cultures, languages, cultural landscapes, place names, sacred sites, and communities?
- ✿ What cultural resources are in danger of being lost?
- ✿ What conditions and trends pose threats to cultural resources?
- ✿ What cultural attributes of this place should be protected and restored?

#### **4. What are we going to do in the future?**

- ✿ What does the future hold for this place?
- ✿ How might Tribal cultures, languages, cultural landscapes, place names, sacred sites, and communities of this place be preserved and sustained?
- ✿ How might the natural environment of this place be preserved and sustained?



A waterfall.

- ✿ How can Tribal peoples draw upon the perspectives of their ancestors to forge their future?
- ✿ How can Tribal peoples and other stakeholder groups work together to forge their future?

## Entry Questions(s)

Once curriculum designers have decided upon the enduring understandings and essential questions each episode will address, their next task is to draft entry questions that will prepare students for the coming experience. Entry questions are meant to pique the curiosity of the students, to activate their knowledge base as they take in new concepts and make new and more diverse connections, and to initiate the self-reflexive processes that will be necessary for students to make adjustments and corrections to their current philosophies. Entry questions establish the environment that will facilitate discussion and collaborative inquiry into new and uncharted knowledge. Therefore, it is essential that teachers take care to establish a supportive climate that encourages students to share openly and to take risks. This allows entry questions to usher students into a space where deeply meaningful learning episodes are the norm and not the exception.

Within the curriculum each designer has listed important entry questions for each learning episode. Some of these questions are very simple, but have the potential to develop into diverse classroom conversations. *Where am I? How do we know where we are? How do we understand a place?* Others are personal and tie the new material directly to the inner life of the students. *How can we have a relationship with a place? What place is important to me? How do I define “home”?* Others are complex and they begin a process for students that will stimulate involved thought in complicated areas. *Yesterday we learned to deepen our thinking when reading expository nonfiction. Now, where did that deeper thinking get us? What do you think the “big idea” of “The First World Trade Center” is?*

Whether the entry questions are simple, personal, complex or a combination of these qualities, the overarching message that entry questions send from teacher to student is that we are here to engage with this new material by thinking, feeling, talking, handling, and immersing

ourselves in the ideas. No one is allowed to sit back and passively take it all in or just put a toe in the water. The expectation has been set that each student will in a sense, get in and swim around, so that they come into direct contact with the concepts and ideas and emerge from the experience new in some way.

## Summary and Conclusion

The Honoring Tribal Legacies curricular schema and curriculum expressions was conceptualized according to a shared format that gives voice to eight distinct curriculum designers, each with a unique perspective. The schema is based upon common curriculum elements and existing Indigenous thinking that can move us forward while also grounding the curriculum in effective practice for Native and non-Native students. We have integrated Wiggins and McTighe's Big Ideas, Enduring Understandings, and Essential Questions, in addition to their six facets of understanding and we have added a seventh facet to ensure the best possible fit between traditional and Indigenous ways of knowing. We have endeavored to create lessons that meet Bank's transformational and social action levels of multicultural integration to ensure that each episode is engaging and transformative for both teachers and students. Our learning episodes are crafted to meet Common Core State Standards, including the Eleventh Standard created to honor Tribal legacies, and also have strong formative and summative assessments to ensure that the curriculum uses classroom time judiciously and contributes to the efforts teachers will expend to meet state and local expectations. Entry questions have been included in each episode to help guide students and teachers into an invested and satisfying learning experience, and care has been taken to include meaningful applications for struggling and advanced learners (see Chapter 3 on differentiated instruction).

It is our sincere hope that the efforts expended in forming this model Indigenous curricular schema will allow others to find a clear path to Honoring Tribal Legacies through curriculum, through classrooms, and through an ever-expanding community of learners. We look forward to a future where we are all more connected to one another, more aware of the gifts each of us brings to life and to education, and more respectful of our shared history and our common humanity. Aho.



Photo by Patti Baldus (Arapaho), beadwork by Birdie Real Bird (Apsaalooke), drum by Conrad Fisher (Northern Cheyenne).



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## Appendix A

### American Indian Tribes and Tribal Cultural Resources along the Lewis and Clark National Historic Trail

(U.S. National Park Service, *Foundation document: Lewis and Clark National Historic Trail*, 2012)

<p><b>Components</b></p>	<ul style="list-style-type: none"> <li>• Tribal Homelands</li> <li>• Tribal and Nontribal Organizations</li> <li>• Individuals</li> <li>• Tribal Agencies</li> <li>• Tribal Enterprises</li> <li>• Tribal Educational Institutions</li> </ul>
<p><b>Related Significance Statement(s)</b></p>	<ul style="list-style-type: none"> <li>• Lewis and Clark National Historic Trail commemorates the 1804 to 1806 Lewis and Clark Expedition that explored the lands of the Louisiana Purchase and beyond. This epic journey contributed to significant scientific knowledge and profound political, social, economic, cultural, and environmental changes to the lands and the peoples of the North American continent.</li> <li>• Lewis and Clark National Historic Trail identifies and marks the historic route and sites where this journey took place and provides context for preservation of the route, and further understanding of the expedition and its subsequent outcomes.</li> <li>• Lewis and Clark National Historic Trail links contemporary communities (including Tribes whose historic connections span generations) to the places associated with the 1804 to 1806 expedition. The trail provides an opportunity to demonstrate the continuum of human history in these same locations and the subsequent relationships that developed among multiple cultures.</li> </ul>

## American Indian Tribes and Tribal Cultural Resources along the Lewis and Clark National Historic Trail

(U.S. National Park Service, *Foundation document: Lewis and Clark National Historic Trail*, 2012)

<b>Related Significance Statement(s)</b>	<ul style="list-style-type: none"> <li>☼ Segments of Lewis and Clark National Historic Trail retain characteristics and a sense of place as seen and experienced by the expedition. Today, they provide visitors with connections to the historic event through recreational, interpretive, and educational opportunities.</li> <li>☼ The Corps of Discovery recorded a vast amount of information about landscapes, resources, and the people encountered during the journey. The observations of the corps and the full record they left are used today to connect the public with the past and illuminate the changes that have taken place over time.</li> </ul>
<b>Importance</b>	<p>The trail route passes through numerous tribal homelands where initial contact was made among tribal peoples and the Corps of Discovery. Important to understanding the trail are:</p> <ul style="list-style-type: none"> <li>☼ contemporary tribal cultures</li> <li>☼ languages</li> <li>☼ cultural landscapes</li> <li>☼ place names</li> <li>☼ sacred sites</li> <li>☼ communities</li> </ul> <p>Tribal oral histories and detailed descriptions contained in journals of the Corps of Discovery substantiate, validate, and enrich knowledge and understanding of the Tribes encountered on the expedition.</p>

## American Indian Tribes and Tribal Cultural Resources along the Lewis and Clark National Historic Trail

(U.S. National Park Service, *Foundation document: Lewis and Clark National Historic Trail*, 2012)

### Current Conditions - Trends and Threats

#### Trends:

- ☼ The American Indian perspective is increasingly being infused into trail interpretation.
- ☼ Nationwide, American Indian languages are being revitalized.
- ☼ Tribal tourism is increasing along the trail.  
American Indians are increasingly telling their own stories.
- ☼ Tribal Education – Understanding of Tribal cultures is increasingly available to all populations.
- ☼ Tribal self-determination is increasing and Tribal initiatives in the following areas have emerged:
  - ☼ schools
  - ☼ museums
  - ☼ cultural resources
  - ☼ colleges
  - ☼ elder care
  - ☼ natural resources
  - ☼ fisheries
  - ☼ tourism departments
  - ☼ Increasing instances of tribal inclusion in all activities is visible along the trail.



## American Indian Tribes and Tribal Cultural Resources along the Lewis and Clark National Historic Trail

(U.S. National Park Service, *Foundation document: Lewis and Clark National Historic Trail*, 2012)

<p style="text-align: center;"><b>Current Conditions - Trends and Threats</b></p>	<p><u>Threats:</u></p> <ul style="list-style-type: none"> <li>☼ These cultural resources are in danger of being lost to American Indian communities due to a variety of reasons, both internal and external:</li> <li>☼ tribal traditions</li> <li>☼ stories</li> <li>☼ sacred sites</li> <li>☼ language</li> <li>☼ ceremonies</li> <li>☼ material culture</li> </ul>
<p style="text-align: center;"><b>Desired Conditions (within law and policy)</b></p>	<ul style="list-style-type: none"> <li>☼ Resource Identification – All tribal cultural resources are classified; information is available regarding conditions of tribal cultural resources; real time feedback on current resource conditions is readily available; partners initiate and provide information and there is a mechanism to input and synthesize that information.</li> <li>☼ Protection and Restoration of Cultural Resources – All resources are protected and restored; threats are proactively addressed.</li> <li>☼ Protection Strategies on Tribal Lands – Lewis and Clark National Historic Trail is recognized in Tribal Historic Preservation Office (THPO) databases; regulations are in place at a local level to protect trail resources.</li> </ul>

## American Indian Tribes and Tribal Cultural Resources along the Lewis and Clark National Historic Trail

(U.S. National Park Service, *Foundation document: Lewis and Clark National Historic Trail*, 2012)

### Desired Conditions (within law and policy)

- ☼ User Capacity – User capacity issues are identified and managed to protect resources and visitor experience.
- ☼ Interpretation – Lewis and Clark National Historic Trail provides multiple perspectives and accurate interpretation services and serves as a model across the nation.
- ☼ Education – Multiple perspectives of the Lewis and Clark story are reflected accurately in curricula at various education levels and institutions.
- ☼ Tribes are involved in Lewis and Clark National Historic Trail information-sharing relationships with trail visitors, interpretation, resources, and maintenance managers and staff.
- ☼ Collaborative working relationships between Lewis and Clark National Historic Trail staff and American Indian Tribes continue to be cultivated and maintained.
- ☼ American Indian perspective is infused into programming, curriculum, and planning.
- ☼ American Indians are invited and have the opportunity to tell their own stories.
- ☼ All trail actions take into account Tribal views both on-site (within reservation boundaries) and off-site (outside reservation boundaries).

## American Indian Tribes and Tribal Cultural Resources along the Lewis and Clark National Historic Trail

(U.S. National Park Service, *Foundation document: Lewis and Clark National Historic Trail*, 2012)

<b>Trail-Specific Law and Policy Guidance</b>	<ul style="list-style-type: none"> <li>✿ NPS <i>Management Policies</i> 2006, 1.11.1 (Government-to-Government Consultation)</li> <li>✿ 5.2.1 Consultation</li> <li>✿ 7.5.6 Consultation</li> <li>✿ The etiquette and protocol unique to each Tribe</li> <li>✿ Native American Graves Protection and Repatriation Act</li> <li>✿ National Historic Preservation Act, Section 106</li> <li>✿ National Environmental Policy Act</li> </ul>
<b>Resources</b>	<ul style="list-style-type: none"> <li>✿ Cultural resource centers</li> <li>✿ Oral histories</li> <li>✿ Tribal elders</li> <li>✿ Journals of the Corps of Discovery</li> <li>✿ American Indian Alaska Native Tourism Association</li> <li>✿ Tribal websites and directories</li> <li>✿ American Indian academic journals, periodicals, and news and information websites</li> <li>✿ National Museum of the American Indian</li> <li>✿ Tribal Colleges and Universities</li> <li>✿ Tribal Historic Preservation Officers</li> </ul>